

# VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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## TERMS OF THE TELEGRAPH.

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## EXTRACTS

From the fourth Report of the Executive Committee of the American Baptist Home Mission Society, presented at its Anniversary in Philadelphia, June 7, and 8, 1836.

### Concluded.

#### FIELDS OF LABOR.

It is proposed to follow our Missionaries to their several stations, arranged in the order of States. Did our limits permit, it might be desirable to give copious extracts from their correspondence, but we must be content with a condensed summary.

1. The States of Maine, Vermont, R. Island, and Connecticut, have been visited by our Agents, and the churches have shown a commendable zeal in the cause.

2. Over the mountains of Western Pennsylvania, but one Missionary has been stationed where many were needed. A morning of promise is dawning upon this region; opposition is reluctantly yielding, and an institution of learning is rising up in their midst. Our Missionary has baptized thirty, and forty-six others have given evidence of conversion.

3. On the western shore of Maryland, Rev. Thomas Condit labored with success till about midsummer, supplying two churches. His departure to the South was then much regretted. The pulpit of the Calvert street Church, Baltimore, is now occupied by one of the Society's Missionaries. The station is of great importance in that city and State, which, perhaps, more than any other in the Union, abounds in subjects of the Romish faith.—The prospect is favorable, but time will be required to build up a strong interest.

4. In Ohio, this Society has twenty-five Missionaries, besides those supported by the Convention of that State; and an Auxiliary connected with the Rocky River Association. With a grant of \$100 only, this auxiliary sustained four laborers, a part, or all of the time, at an expense of \$640. They are energetic and prosperous.

Some churches, not long since aided by this Society, are now abundantly able to sustain the gospel among themselves, and are beginning to repay the kindness they have received, to the relief of others; yet the calls from Ohio have been frequent and urgent, and the result is, the Society now has more Missionaries there than in any other State.

5. Michigan has shared largely in the appropriations of the Committee. This is a field of uncommon importance. The emigrant from all quarters is taking his stand here. It will be, ere long, a rich and populous State.

The Baptist interest in this Territory has been made what it is, within a few years. "In a district," writes a Missionary from Tecumseh, "where not a single church existed when I came into the Territory (five years ago,) there is now an Association embracing twenty churches, and twelve ordained ministers. Harmony and peace prevail among them all, and the Lord has visited some of them with the gracious influences of his spirit."

Sixteen Missionaries are laboring here with great success, in gathering churches and promoting revivals. Yet there is great destitution. "The nearest minister to the West of this," (Battle Creek,) says a correspondent, "is twenty-four miles, if we except one who is an Agent for the Michigan and Huron Institute.—At the East, I believe there is no one in our connexion within eighty miles, and to the North and South, I know of none within a less distance; still there are villages rising, and settlements forming in every direction. Nor are ministers of other denominations more numerous."

6. In Indiana, eight Missionaries have labored the past year. In this State, there are three hundred and fifty-eight Baptist churches, but many of them are small, and but poorly supplied with the ordinances of God's house. One Missionary ranges through three counties—one containing two hundred square miles, and four churches without a single ordained minister. The other two containing four hundred square miles each—have twenty-one churches, few of which enjoy stated preaching more than once a month. Other portions are more highly favored, yet there is a great lack of ministerial labor. The Franklin Institute, which is in a state of forwardness, is among the most cheering signs of the times.

7. The Missions in Illinois, though not productive of so much visible fruit, in the form of conversions and baptisms as during some past years, have, nevertheless, been highly prosperous. The Society has been the means of introducing valuable men, (of whom they now patronize twenty-two,) who, in conjunction with others already there, have given a strong onward impulse to the cause of truth and benevolence. In this rich and growing State there is very much land yet to be possessed. The Illinois Convention held its first Anniversary the last autumn.—Though yet in its infancy, and as yet enlisting but a small portion of the numbers and influence of the denomination, it has two agents, and gives promise of great efficiency and usefulness.

8. Missouri. In this interesting portion of the far West, the Society has 10 Missionaries. Several of these are appointed through the Franklin Mission Society—an efficient auxiliary located in the county whose name it bears. What has been said of the laborious, self-sacrificing character of the Missionaries in general is particularly applicable to these. They are hardy foresters, who are an honor to a denomination whose worthies in every age have been working men—pilgrims and strangers on the earth.

The past year they have organized a State Convention, though, perhaps, under a modified name.

9. The wilds of Arkansas, which lie immediately south, have of late received very considerable attention. Five Missionaries are now on their wide circuits. Their labors have been blessed, but to what extent, our imperfect returns do not enable us to say.

10. Tennessee is an older State, has many churches of our faith, and much wealth. They have more need of men than money, though the latter is not liberally supplied, and in some places entirely withheld, on account of an unhappy error, in regard to the use of means. So strong has been the feeling in some parts of the State, on the propriety of benevolent efforts, that division has ensued. Yet we are assured by all our Missionaries, of whom there are six, that the good cause is advancing.—They call earnestly for more help; there being twenty churches, as is stated, that would support pastors if they could obtain them. The church in Nashville, has, within five years, out of weakness waxed strong. Besides assuming the entire support of our Missionary, brother Howell, they have raised \$450 for the Tennessee Convention the past year.

Portions of this State are very destitute. One man travelled thirty miles to be baptized of a missionary, whom he heard preach in one of his excursions into the Chickasaw nation.

11. The States, nearer the Gulf, present a field of equal destination and importance. The Society has two missionaries in Louisiana, both of whom are sustained by their churches, and two also in Mississippi. Preachers of eligible talent would be appreciated in these parts, and find a generous remuneration for their services. Our efforts in behalf of New-Orleans have been nearly ineffectual.

12. At Hamburg, South Carolina, a growing town at the termination of the South Carolina Railroad, a missionary is partially supported by this Society. He was originally designated to Florida, but was prevented from going there, by the Indian disturbances.

13. The Canadian provinces present a spectacle of deplorable moral desolation, and we are happy to see Christians in the father land, as well as in the States, awaking to their responsibilities in their behalf. There is work enough for all, and more, we fear, than will be done for the present generation.

Lower Canada. The population of this province is 600,000; of whom 469,000 are considered Roman Catholics.—For the religious instruction of the remaining 140,000 Protestants, there are but 68 clergymen of all denominations;—of whom four only are Baptists. Such were the statistics a year ago, but within a twelvemonth the Baptists have more than doubled.

At Montreal, an Association has been formed with eight churches and seven ministers. Great revivals have been enjoyed. The Society has two missionaries here. Their prospects are said to be very cheering.

Upper Canada contains 320,000 inhabitants, and is not so much overrun by Romanism. But for all this great and growing population, there are but one hundred and sixty ministers. There are about sixty Baptist churches scattered through the province, with perhaps half that number of clergy. The Society have three devoted missionaries who are laboring with good success. One of them has recently been appointed agent to visit the churches and collect funds under a joint commission of a local Society.

#### RESULTS.

As to the actual results, it is regretted that our information is so imperfect; yet we have some certain data on which to proceed. Were we to take the full annual reports we have received, as the basis of our calculation; were we to suppose that all have been as successful as those from whom we have heard (and there is nothing known to the contrary, unless the fact that they did not report, be taken as presumptive evidence against it)—on this

basis the result stands thus;—they have the past year supplied 300 churches or congregations, with the word; admitted to their fellowship 1776, viz., 1040 by baptism, and 736 by letter; that they were instrumental in the conversion of 1676 others, who have not yet put on Christ by profession; that they assisted in the ordination of thirty-three ministers, and in the constitution of ninety-six churches, and in the organization of seven Associations, preached 14,000 sermons, and travelled more than 144,000 miles to scatter the word of truth and life. In some particulars this statement may equal, or perhaps exceed the truth, but it is believed by the Committee, that it generally falls far below, as in the item of hopeful conversions.

#### THE PRINCIPAL FIELD.

As heretofore, the chief attention of the Committee has been turned to the great valley of the West; the largest and richest portion of these United States—a valley fertile as that which skirts the Nile, and ample enough to receive into its capacious bosom a population nearly equal to the countless millions of the Celestial Empire itself. The day is hastening when the everlasting forests shall have retired to make room for a dense mass of towns, villages and cities from the Alleghanies to the Rocky Mountains, and from the Lakes to the Gulf. We believe; (faith in the promises of God forbids doubt,) that churches will adorn these cities, towns and villages. And this faith forbids inaction.

The cry from all parts of the West for help more help, HELP IMMEDIATELY, increases in frequency, and urgency with each revolving year. What has been done, though much in itself considered, seems only to discover the nakedness of the land. It has been estimated that the annual increase of our population is 365,000, or a congregation of 1000 per day, and this is undoubtedly very far below the truth. To provide for this augmentation, would require unceasing effort.—A tide of emigration from all parts of the union, like the great waves of the sea, rolls in upon those prairies and forests. Europe, too, furnishes her annual quota of a hundred and twenty thousand, a large portion of whom bend their course to the same destination. The backward settlements to day, are anon, midland towns and cities. This rapid increase will require corresponding effort. All evangelical Christians should be awake. Should the population outstrip the means of moral improvement, the disastrous consequences may easily be predicted; infidelity, perhaps in the form of a corrupted Christianity, will sweep over the mass of uneducated, churlish the luxuriant growth of depraved passions, and blighting all that is fair and lovely.

But this is not our only field. For, be it remembered, that if the 2000 destitute churches of this fair portion of our heritage were supplied with devoted pastors, and an indelible monument were given to every 500 souls, scattered where churches are not gathered; then the end for which this Society was organized would by no means have been attained. The British possessions stretch along our Northern frontier, from Newfoundland almost to the Pacific, and the whole is white to the harvest. The call is loud and urgent, "come over and help us." On the South are Texas and the Republic of Mexico, now both perhaps,—certainly the latter, inaccessible to the Christian Missionary, but their portals will, undoubtedly, be thrown wide open as soon as we shall be in circumstances to enter them. It is a delightful anticipation that the banner of the true cross may yet be planted in the city of Montezuma, and the blessings of the Gospel be diffused through this land, which has experienced nothing from her misnamed Christianity but treachery, and cruelty, and horrid barbarity.

#### FINANCES.

The receipts of the Society the past year, have been more than double those of any preceding year. Yet they have not been sufficient to enable the Committee to proceed with energy. For a time they withheld nearly all appointments; and now are enabled to report a few hundred dollars in the Treasury, simply because the missionaries have not drawn for their dues. The liabilities of the Society are, at this time, very heavy. Were they not at all to enlarge their operations, more money would be needed the ensuing than the last year. But shall we remain stationary?—Let the churches answer; let those answer to whose stewardship the Lord hath committed the silver and gold. The thought of it would be most melancholy. It must not be.

#### CONCLUSION.

In view of the interesting facts which are developing from year to year; in view of past success; the favor of God on our humble efforts; of the 3,000 destitute churches of our denomination; of the numerous reapers, with their wives and children, now in the harvest, who look to this Society for their bread; of the immense work before us; the opportunity of planting an unlimited number of churches; in consideration of the guilt that must come upon us as a denomination, if we withhold good from the perishing when it is in our power to give; in view of the coming of the Lord Jesus, when they that have done good shall come forth unto the resurrection of life, the Committee would

send forth their appeal to the churches—"men of Israel, help." And to the Society they would address themselves in the language of the Mission Board in 1817, contained in their instructions to two of the earliest Missionaries that crossed the mountains; "You have voluntarily put your hands to the plough; never, never look back."

#### For the Telegraph. CIRCULAR LETTER Of the Shaftsbury Association. [CONCLUDED.]

Fifthly.—A more punctual and devout attendance on the public service of God, on the Lord's day, it is believed, would produce the most salutary effects on the cause of true piety.

The neglect of the sanctuary and its kindred means of grace, is always, as it respects personal piety, attended with disastrous consequences. The Christian addicted to this evil cannot expect to make proficiency in the divine life. On the contrary, his progress must be retrograde. He soon loses his wonted interest in the worship of God, private as well as public; lays aside the Bible, lets the fire go out upon the domestic altar, quits his closet, and suffers every thing pertaining to his religion, except the mere outward profession, to languish and decline. While the Christian who piously visits, as often as the consecrated day returns, "the place where God's honor dwelleth," will feel a lively interest in a preached gospel, and in all the stated means of grace; and will find his more private and secret devotions quickened and rendered sweet and delightful, by means of the lessons of heavenly wisdom imparted in the house of God.—The rich influence of "the day which God hath blessed," will accompany him through the business and duties of the week. His spirit will often be refreshed by reflecting on the devotions in which he participated in the assembly of the saints; and he will not be a stranger to the feelings of the pious Psalmist, when he said, "One thing have I desired of the Lord: that will I seek after: That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." The sanctuary, in its appropriate and hallowed services, must stand confessed "the most effectual guard, support and ornament of virtue's cause." Then, surely, the sanctuary should be respected and countenanced by every professor of religion, who aims at eminence in piety, and who feels himself under any obligation to that Divine Being who "hath given unto us all things that pertain to life and godliness," and who, by rich and efficacious grace, hath called us "to glory and virtue."

We exhort you then, brethren, beloved, that "ye remember" the Lord's day, "to keep it holy;"—"not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another daily, and so much the more, as ye see the day approaching." Let Christians, in accordance with the true spirit of this last passage, often assemble, not only for public worship on the Lord's day, but during the week, to pray and confer upon the great things of religion and another world; and, be assured, the Lord will graciously regard them, and will bless them with the influence of his Holy Spirit. And, under this influence, we hazard nothing in saying, they will wax stronger and stronger, for the Lord.

Lastly, as another means of promoting a deeper piety in our churches, we recommend that measures be constantly in operation to secure a faithful, evangelical and enlightened ministry. "The fathers, where are they? and do the prophets live forever?" That the churches may increase in piety, it is very essential that they be supplied with "pastors after God's own heart"—with "workmen that need not to be ashamed"—sound in the faith, discreet, prudent, and "apt to teach." The great Head of the church "gave some pastors and teachers—for the perfecting of the saints, and for the edifying of the body of Christ." Unquestionably, the institution of a living ministry is among the most important means of Heaven's ordaining, for the moral renovation of our fallen world. And much, we believe, is depending on the character and qualifications of this ministry, whether the church of God, "which he hath purchased with his own blood," shall be characterized by deep and efficient piety, or be worldly, languid and inactive. It must, in order to be productive of the greatest amount of good, be a ministry of strong moral power, as well as of deep personal piety. Hence young men called of God to preach the gospel, should be encouraged and aided in the requisite preparation for their high and holy vocation. And when, leaving our seats of learning, they shall be called by the churches into the field to labor for God and for souls, they must be sustained in their arduous and responsible work, by an adequate temporal support, and by the prayers, the sympathies and the cheerful co-operation of their brethren. And here permit us to say, that the pastoral relation, when once formed, should not be hastily dissolved; but be rendered as permanent as circumstances and the nature of the case will admit. Much evil to the cause of piety is often occasioned by a hasty dissolution of this sacred relation, and by the too frequent change of pastors and teachers.

To say nothing of the bad effects of these frequent removals on ministers themselves—in abating their intellectual energies; in preventing strong pastoral affections; lessening their influence in the public estimation, and essentially hindering their own growth in vital piety, the influence is decidedly injurious on the churches. Such frequent removals of ministers exert a withering influence on the churches, in various ways; as by preventing thorough doctrinal knowledge—by weakening the affection and diminishing the respect due to the pastoral office—by fostering, at least in many members, an unpropitious fickleness of mind, and an undue dependence on mere temporary excitement, such as is the result not of plain, sound and instructive preaching, but of mere novelty in gifts;—and, finally, by leading to the fearful neglect of cultivating the heart, under the ordinary and divinely appointed means of religious growth. In view of these deplorable consequences, does not the evil in question call loudly for a remedy? And do not the means of securing greater permanency to the pastoral relation in our churches, as intimately connected with the prevalence of deep piety, claim immediate attention? To secure this permanency in the pastoral relation, let the churches exercise much caution in selecting candidates for the ministry—let them look well to their intellectual training and moral and religious discipline; and when they call a young man to settle with them, be discriminating.

"And lay not careless hands  
On skulls that cannot teach and will not learn."

When your choice is made and sanctioned by an investiture of the sacred office, then see that he be placed in circumstances to devote his time, talents and energies to the work whereunto the Holy Ghost hath called him. Look to him as your pastor, and as one who is set to watch for your souls. Receive with candor, instruction from his lips, and give him your prayers, your counsel and your sympathies. So amply provide for his temporal wants that all occasion be cut off for his deserting his holy office by engaging in worldly pursuits, by being necessarily distracted with worldly anxieties, or by having to neglect any of the momentous duties of an ambassador of Christ. Let the gospel ministry connected with our churches, be so selected, so trained and so supported, even "as the Lord hath ordained," and the happy influence, it is believed, might soon be witnessed in your brightened graces, your increasing numbers, and your more eminent piety.

In conclusion, we say, let all the foregoing means of securing a deeper piety in our churches, be attended to in faith, and under a just sense of dependence on the Holy Spirit's influences, by every church and by every individual member, and let these means be accompanied with fervent prayer for their success, and we doubt not the most salutary effects would be the result. The complaint would be less frequently heard—"My leanness! my leanness!" Piety would revive in the hearts of God's dear people—individual happiness would be greatly increased—more steady and permanent usefulness would be secured—Zion, instead of mourning would, rejoice, and so would the churches be established in the faith, and increased daily in graces and in numbers. This increase of piety would lead to increased activity, and to renewed and more entire consecration of ourselves to God. And his cause would be built up and rendered prosperous and triumphant. Let deep piety prevail far and wide in all the churches of the saints, and every department of Christian and benevolent enterprise would be proportionably cherished and sustained, and the chariot wheels of salvation would roll gloriously on, till the kingdom of immortality in the world should be advanced to its ultimate and long wished for consummation.

Labor then, brethren, to secure a deeper piety in your own hearts—to exemplify a more active and efficient piety in your outward life, that you may have your full share in the accomplishment of the world's salvation, and that Zion universally may "arise and shine," her "light" speedily come, and "the glory of the Lord" be seen fully "risen" upon her. And may the mighty King of Zion crown with cheering and glorious success all your efforts to secure these happy results, and to hasten forward that glorious period when the Kingdom of Christ shall be triumphant in all the earth.

Amen and Amen.

MUSIC. An excellent clergyman, possessing much knowledge of human nature, instructed his large family of daughters in the theory and practice of music.—They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education? He replied—"When any thing disturbs their temper, I say to them, sing, and if I hear them speak against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to scandal."—Such a use of this accomplishment might serve to fit a family for the company of angels. Young voices around the domestic altar, breathing sacred music at the hour of morning and evening devotion,

are a sweet and touching accompaniment."  
—MRS SIGOURNEY.

## INDUSTRY OF THE NEGROES. Speech of Mr Buxton in the British House of Commons, July 22, 1836.

There was another point—as to the industry of the Negroes. When the question was formerly brought before Parliament, he (Mr Buxton,) had been called upon to show, as the honorable member from Cambridge, among others, would recollect, what he could adduce in favor of the Negroes on this point, and he (Mr B.) then said he intended to prove two things; first, that the Negroes would work much harder for wages than under the whip—and secondly, that they would work much harder as freemen than as slaves. These propositions had been received with considerable distrust, but the event had fully borne out his predictions, and it was due to the millions who were still in the condition in which the Negroes in the West India colonies formerly were, that it should be distinctly known that every fact proved that the Negroes there worked much harder as freemen, and for wages, than ever they did as slaves, and under the terror of the whip. Lord Sligo, on 22d of March 1835, expressly stated, that from returns he had drawn up, it appeared that during the year ending at or about that point of time, nearly double the quantity of sugar had been made, [Jamaica was understood as being referred to more particularly,] than was made during a year of slavery. [Hear, hear.]

The fact of the industry was clearly shown by the testimony he had alluded to of Lord Sligo; in addition to which he might state that Sir Carmichael Smith, in one of his despatches, reported that the quantity of Sugar entered for exportation at Demerara, during the first year of emancipation, exhibited an increase over that of a year of slavery, of not less than 2466 hogsheads, and taking into account the loss of time, of not less than 4,200 hogsheads, or an increase of one quarter. [Hear, hear.]

The noble Lord (Sligo) had added that the perfect success of the new system during apprenticeship, depended solely on the whites. There were a variety of the same kind, which any honorable member might easily satisfy himself upon, and which fully bore out the proposition with which he (Mr B.) had started.

From the New-England Spectator.

### VISIT OF A PEACE MAN

To the U. S. Arsenal at Springfield, Ms July 12, 1836.

Dear Brother—Friend Brewer of this town, from whom I have received many kind attentions, this day took me to visit the U. S. Arsenal. I was introduced to many of the workmen, from whom I have received every mark of respect and attention. I visited the establishment under the deep and solemn conviction that it is contrary to the spirit of Christ and a proper exhibition of Christian character to be concerned in manufacturing implements of war. I felt that I was entering the ground as a spy—to find out the wickedness of the land, and to tell the world what I thought of it; and I frankly made known to the gentleman who introduced me, and to those to whom I was presented in the arsenal, my design in visiting it, and my intention to use the information I gained to promote the cause of peace, and to overthrow this and all similar institutions. To use the language of war, I entered the enemy's camp with a view to gain information by which I might destroy him.

But there were some very peculiar circumstances in my case of espionage.

1. I frankly made known what were my intentions in thus visiting the enemy's camp.

2. Though known to be a spy, nobody thought of hanging me, according to the bloody usages of war.

3. The enemy was a most courteous, hospitable and communicative enemy, and told me all I wished to know.

4. I found that several enemies like myself, had entered the camp before me, and had become entirely domesticated there—i. e. I found several soldiers of the Prince of Peace and love, quietly settled down right in the bosom of the camp of war, the blood-stained God of war. This seemed most extraordinary. But thus I found matters, and these peace men were not afraid to avow their sentiments, even in the midst of their enemies. But as to their practice—professing to love their enemies and to follow Him whose great aim is to save, not to kill, the bodies and souls of men, and yet engaging in making implements of death and destruction, I confess here seemed not a little discrepancy.

But as to my information. I learned that the United States have in this town, invested in muskets and in manufacturing muskets, about three millions of dollars; that about two hundred thousand dollars are expended here annually. That about two hundred men are employed in this establishment in making barrels, stocks, locks, finishing, &c. That about fourteen thousand muskets and as many bayonets are made annually. That there are now in this arsenal about one hundred and fifty thousand muskets and as many bayonets, all polished, finished, flinted, and ready for immediate use, should our third